THOMAS AQUINAS – EXPOSITION OF 9th ARTICLE OF THE APOSTLES' CREED

Thomas Aquinas -			**Thomas Aquinas: On the Apostles' Creed**
1.	Ecumenical (world-wide)	a.	• As opposed to the Donatists[1] who broke away from the community of the faithful; • The true church is one and 'ecumenical' in character; • Per totum mundum = throughout the entire world; total, whole • Catholic = kath' holou ('referring to the whole')[2] • Embracing the whole world; geographical [mission]
		b.	Proof: Romans1:8; Mark 16:15; no longer exclusively Jewish
2.	Sphere of existence (the church is found in three places)	a.	Earth - church militant / empirical; b. and c. are not visible
		b.	Heaven - church triumphant
		c.	Purgatory; oneness has implications, 1.Cor.12:26a (e.g. intercession, benefits accrue to the departed[3])
3.	Sociological	Gal.3:28	all-embracive (status / condition of members)
4.	Historical[4] / Eschatological	'now' (realised) and not yet ('final')	The perpetuity[5] of the Church is based on the promise in Matthew 28:20 (cf. Matthew 16:18b) a. From Abel (no 'new' church) to the end of the world (no extinct church) b. The eternal state

[1] "Let the Donatists also blush, who, desiring to confine Christ to one place, have said that He is in Africa only, and not in other countries" → https://www.clerus.org/bibliaclerusonline/DE/dmt.htm

[2] Alister E McGrath - Christian Theology (An Introduction, 4th ed., 2007, p.413

[3] This theory was fully developed by Thomas Aquinas and other school-men, not to mention the Council of Trent, or present day teaching / practises.

[4] cf. " 'semper eadem (always the same)' may be considered to be the essence of the Catholic response to the magisterial reformers' own Latin slogans of sola fide et sola scriptura" – A. McGrath

[5] also held by Protestants, see notes in LCC in loc.